1:Heckewelder M-5 (ca.1800) 1819
NM7 Delaware NM7

reason to be satisfied that it is so. Indeed, how can it 192
be doubted, when we have the whole of the Bible and New Testament translated into one of their dialects, and when we see our ministers, when once familiar with the language of the nation with which they reside, preach to them without the least difficulty on the most abstruse subjects of the Christian faith? It is true, that ideas are not always expressed in those languages in the same words, or under the same grammatical forms as in our own; where we would use one part of speech, we are obliged to employ another, and one single word with them will not seldom serve a purpose for which we would have to employ several; but still, the ideas are communicated, and pass with clearness and precision from mind to mind. Thus, the end of oral language is completely obtained, and more, I think, cannot be required.

The Indians do not possess our art of writing, they 211
have no alphabets, or any mode of representing to the [212]
eye the sounds of words spoken, yet they have certain hieroglyphics, by which they describe facts in so plain a manner, that those who are conversant with those marks can understand them with the greatest ease, as easily, indeed, as we can understand a piece of writing. For instance, on a piece of bark, or on a large tree with the bark taken off for the purpose, by the side of a path, they can and do give every necessary information to those who come by the same way; they will in that manner let them know, that they were a war party of so many men, from such a place, of such a nation and of such a tribe; how many of each tribe were in the party; to which tribe the chief or captain belonged; in what direction they proceeded to meet the enemy; how many days they were out and how many returning; what number of the enemy they had killed, how many prisoners they had brought; how many scalps they had taken; whether they had lost any of their party, and how many; what enemies they had met with, and how many

[Erratum. Should be "Not."--Analyst]

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

436 is even now the case, though they are not accounted as valuable as at one time. Formerly they sometimes used in the place of the belts the wing of some large bird, which is still done among the nations living in remoter regions, where wampum is rare or not to be had at all, where there is no trade with Europeans and some have not even seen wampum. Occasionally, though not often, embassies from such distant people come to the Delawares.[43]

A belt is given in confirmation of a message or speech, as they know nothing of writing; an answer given is similarly ratified by a belt of the same size. An alliance or league is hardly arranged by two peoples with less than twenty belts of wampum. Often thirty or more are required.

175 As I have digressed from the main matter, viz., the character and nature of the land, I must yet in passing notice how it came about that the Delawares, who had lived near the sea and along the Delaware River, came to Alleghene,[44] where they were strangers and had no claim to the land. Some eighty years ago, more or less, the whites being already in the country and many of the Delawares having moved far up the Delaware River, a party of these Indians, with the cousin of a chief as captain, went on a hunt. They were attacked by Cherokees, at that time dwelling along the Allegheny and its branches, and some of them were killed, the captain, a cousin of the chief, among the rest. The survivors fled to their homes, related to the chief what had happened and suggested that he give them more men in order that they might avenge themselves on their enemies. The chief, however, put them off and did not let them go, even though he sorrowed over the loss they had suffered. After the lapse of a year the chief sent out several hundred men to avenge themselves on the Cherokees (the Delawares at that time already having European arms). When they arrived at the enemies' first towns along the Allegheny, they found no one, for all had fled at the news of the Delawares' approach. The latter pursued, the Cherokees constantly retreating until they were overtaken at the great island[45] at the fork where Pittsburg is now situated. Perceiving that the Delawares were strong in num-

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

Of writing they know nothing, except the painting of hieroglyphics, already referred to, which they know very well how to interpret. These drawings in red by the warriors may be legible for fifty years. After a hero has died, his deeds may, therefore, be kept in mind for many years by these markings. A letter, especially, if it is sealed, is considered a very important thing. If any treaties, contracts or deeds are required to be delivered to the Europeans, signed by their chiefs, captains or counsellors, they make their mark and get others to subscribe their names. The mark may be a hook, or the foot of a turkey or a turtle or represent something else. They are very generally ashamed of their Indian names and prefer the names given them by the whites. Some have learned to write the initial letters of their new names.

In reckoning time they do not count the days but the nights. An Indian says, "I have travelled so many nights." Only if the entire journey has been accomplished in one day, will he speak of a day's journey. Most of them determine a number of years by so many winters, springs, summers or autumns. They say, "In spring when we boil sugar," that is March, or "when we plant," that is May, so and so will be of such an age. Few know their age when they get to be over thirty. Some reckon from the time of a hard frost or a deep fall of snow in such a year, from an Indian war, or from the founding of Pittsburg or Philadelphia, when they were so or so old. They divide the year into winter, spring, summer, autumn, and these periods are divided according to the moons, though, it must be said, that their reckoning is not very accurate. They cannot agree just when to begin the new year. Most of them begin the year with the spring, that is with March, which they call Chwoame Gischuch, that is the Shad month, because at this season this fish goes up the rivers and creeks in great numbers. True these fish are not found here, but the name was brought from the Susquehanna region. April they call Hackihewi Gischuch, that is Planting month, though they rarely begin to plant before May or the end of April. May has a name signifying the month in which the hoe is used for Indian corn, though this is usually not

the Lenape in dealings with other tribes and was entrusted with the protection of the tribal bag of records or mementoes. Interestingly enough, succession to this post was only partially hereditary, being the result of selection by the chiefs of the other two divisions from within a certain prescribed range of the male relatives of the old chief. Any chief might be deposed for improper or incompetent handling of affairs (Ruttenber, pp. 47-48; Harrington, 1913, p. 211; Heckewelder, 1881, pp. 107-11; Zeisberger, 1910, pp. 93-95).

Use of pictographic symbols and colored wampum to express meaning were two methods by which the chief could communicate with the bands in tangible form [11] (Heckewelder, 1881, pp. 109 and 130-31). One author also credits them with a special language used only in wartime to prevent their enemies from understanding their communications (Lindstrom, p. 204).

War

The powers of civil government were suspended in time of war and direction fell into the hands of the "captains", as they were usually called by the old writers. Little was written of Lenape customs in warfare during the early colonial period when most of the Delaware wars were against other tribes and seldom against the white settlers. The following section based on eighteenth century material is inserted th give a more complete picture of Delaware life rather than for comparative purposes.

The position of captain was achieved through leading several successful missions against enemy forces; that is, missions in which greater amounts of goods, prisoners and scalps were brought back than were lost. Most frequently, boys who aimed at the achievement of this status did so as the result of an adolescent vision. Those who succeeded were usually those who had had such a vision, which is not surprising as they would be likely to be fortified with greater assurance and more assiduous training (Zeisberger, 1910, p. 101; Loskiel, p. 142).

A chief could not declare war without the unanimous consent of his warrior chiefs; if they were unanimous in favoring war, he could not refuse to "accept the hatchet" (Loskiel, p. 14[illegible]; Ruttenber, p. 48; Zeisberger, 1910, p. 98). Peace, on the other hand, could only be made effective by the chief whose decision in this matter had to be accepted by the warriors.

War, according to a partisan of the Delawares, was declared as a result of other tribes hunting in their territory, murder of a member of their tribe by an outsider, or robbery from a Delaware camp (Heckewelder, 1881, p. 275). "Add to these causes the desire to confiscate property of other tribes for glory, and the list would be more complete (Loskiel, p. 143).

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER XIX.

Concerning the Manufacture of the Attractive and the Artistic Works of the American Savage People.

Write or read the savages cannot, nor do any other work like the Christians, such as spin, weave, sew, *et talia, etc.* But their work consists[1] in neatly working [various things] by drawing, painting and glazing, as for instance their bags,[2] which they make so large that 1 quart, ½ gallon, yes 1, 1½, 2, 2½, 3 up to 6 gallons can go into them, to keep grain and all kinds of other such [things] in. These they elaborate with all kinds of figures of painted pine roots and also split,[3] painted sticks, unspeakably strong.[4]

They also make very neat tobacco pipes with all kinds of birds and animals on the pipe head, very beautifully painted and glazed.[5] There are also found beautiful colors of all kinds, which we can see by their neat and artistically painted work of bird feathers, tobacco pipes and more such [things]. They also make very fine and beautiful quilts[6] of painted bird feathers. In the first place they tie them with meshes like nets, yet very fine;[7]

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[1] *Uthan derra arbete går uth på.* Cf. *Vertoogh, N. Y. Col.*, 2, II, 270; *Doc.*, I, 282; Williams, *Key*, 133.
[2] *Notasser.* See above, Chapt. XI, note 7.
[3] *Upfläcka*, to tear up (?); cf. *fläcka sönder*, tear asunder.
[4] Cf. Hodge, *Handbook*, I, 125, 132; above Chapt. XI, note 7.
[5] Cf. Chapt. IX, note 10; Hodge, *Handbook*, II, 257 ff.
[6] *Skiöna fällar. Fäll* usually means skins with the fur, fell.
[7] *Dock mycket grannc.*